THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."—PROV. 3: 13, 14.

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IMPORTANCE OF RECORD KEEPING.

BY ELDER ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

[AT the close of Elder Jenson's recent visit to the British conferences, he was asked to send an article to the STAR on the conditions as he found them. The following has been received by President Grant, and is herewith presented. The letter is timely, and the especial attention of conference and branch presidents is called to it, so that in the future the Church records may be kept in as perfect condition as possible.—ED.]

During my recent hurried visits to the different conferences of the British mission, I discovered that nearly all the branches in the mission became disorganized during the years 1897 to 1902 inclusive, so far as being record and report-making organizations were concerned, and that the respective conferences in the mission practically became branches. I think this was mainly due to sending out report blanks from the mission headquarters to the respective conferences, calling only for conference totals instead of, as heretofore, a complete report of branches, upon which the conference totals as published in the MILLENNIAL STAR annually should be based. This departure caused me much extra labor and annoyance during my travels in the British mission, and it will require an almost endless amount of labor yet for the historians to bridge over the gap in Church statistics, and perhaps never be able to make the reports absolutely true and correct. The reports for 1903 and 1904, have been segregrated properly, blanks being furnished from the presiding Bishop's office for that purpose.

I also discovered that the originals of the conference reports for the six

years mentioned (1897-1902) have not as a rule been preserved in the conferences, and that nearly all the proof for the existence of conferences at all, so far as statistics are concerned, are to be found only in the printed reports of the STAR.

In the German mission the same condition existed during the years 1901 and 1902, and the error also showed itself in certain parts of the Scandinavian mission, but was promptly checked in most instances.

By a little reflection every Elder knows that the members of the Church from the beginning were organized into branches, and that the Church in its organized state consists of such branches. The membership of these may vary from a few souls to many hundreds or more, but they are branches, nevertheless, having as a rule as many officers appointed them as the sizes of the branch and existing conditions or surrounding circumstances may demand. These branches are and should always be record-making organizations, and they are expected to furnish annual reports of baptisms, receivals, emigrations, removals, deaths, excommunications, etc. They are, in fact, the real units in the organization of the Church. For convenience, sake, and in order to facilitate missionary labors, these branches are in most missions grouped into conferences; but the branches still continue to be the legitimate subdivisions of the Church; hence, the appellation "branches of the Church," not properly branches of a conference, nor branches of a mission, though constituting a part of a conference or a mission. This order does not interfere with the present division and subdivision of the Church for statistical purposes.

While the Church in its gathered state is divided into Stakes of Zion, and its foreign work into missions; and while the Stakes are subdivided into wards (branches), and the missions into conferences, the fact still remains that a branch in a foreign land is the legitimate unit of the Church, and is the proper organization to give the original annual reports of membership and work done, even if these branches in the published reports are grouped into conferences, and these conferences in the general statistical reports of the Church are made a subdivision corresponding to a ward in an organized Stake of Zion. The presidents of missions may not find it convenient to publish reports in which all the branches in their respective missions are segregated, but the branches are nevertheless the basis upon which all reports should rest.

When I travel in foreign missions in the interest of Church history I follow with special care the "branches of the Church," and trace their histories from beginning to end. In the statistical table work we are now preparing, which, so far as the sources of information are at hand or can be found, will reach back to the 6th of April, 1830, it is the ward and branches (aside from the general authorities of the Church) which will make up the important chain of unbroken history and succession of presiding officers for the many years that have already elapsed since the true order of the Church was revealed and established anew in our day.

A few years ago the various conferences in the respective missions in Europe were furnished duplicate record books in which to enter all baptisms and changes that took place within the limits of such conferences; but these books were not intended as original records. They were introduced as a safeguard

against the possible loss of branch records; but the branches were still to continue their records the same as before. I trust that by diligent searching of the conference records a true segregation of the branches may be made, the gap be bridged over, and the dear old branches of the British mission (some of which date back to 1837, 1840, and 1841) may be perpetuated historically without a break down to the present time.

During my travels in Great Britain I also learned that quite a number of the new branches in the British mission are not branches at all, because they have never been organized. No official act on the part of those in authority is associated with their beginning in the shape of organization, and the law of common consent has been overlooked. Though meetings may be held regularly, and Sunday school and other auxiliary organizations may exist in them and be in excellent running order, yet all that does not make the organized branch. I respectfully draw your attention to this condition; it can easily be remedied as regards the future. As historians, we are supposed to give the exact date of organization of every Stake, ward, branch, quorum, auxiliary organizations, etc., in the entire Church, and the branches in the British mission should be no exception to this rule. Elders may be sent into a new field. They may there hire halls, hold meetings, baptize scores of people, organize and hold Sunday schools, and throughout meet with glorious success; but all that does not of itself create a branch of the Church. Such a one must be organized according to the order which God has revealed, and the members baptized are entitled to the privilege of voting for their officers agreeable to the pattern laid down and complied with when the Church was first organized.

DIVINE AUTHORITY.

BY ELDER W. MELVIN RICH, OF THE LEEDS CONFERENCE.

THIS is a subject difficult to deal with, partly because the space allotted will only permit treating it in a preliminary manner; and partly because it is not easy to touch upon a matter so long controverted without treating it likewise in a controversial tone. But I should consider it a disgrace to the truth itself, if I should treat a subject so sacred and so necessary in a tone of mere argument. I desire to write, then, for the enlightenment of those who are searching after truth, and, if God so will, to lay broad and sure the foundation stone upon which all ordinances and sacred ceremonies pertaining to the Gospel rest—Divine Authority.

In the world to-day we see and hear of sects without number perpetually subdividing, each equally confident, all contradictory; and that dominant principle, divine authority, which claims to be authoritative in teaching, is itself confounded by internal contradictions of its own. How has this come to pass? It is because the people in their apostate condition have a zeal toward God, but not according to knowledge, and they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. In other words, they have not submitted themselves to the authority of heaven; and as a consequence of their disobedience, the authority of God has been with-

drawn and the principle of certainty destroyed. The prophet Isaiah testified that this condition would prevail in the last days. That the priest and the people would be desolate—that the world would languish, bereft of divine authority, all brought on through the disobedience of those to whom this sacred charge was intrusted. They transgressed the laws, changed the ordinances and broke the everlasting covenant. Suppose that in this city (Leeds) where men in fret and fever from the rising until the setting of the sun, buy and sell, barter and bargain, the rules of calculation and the law of numbers were to become extinct. What error would ensue, what litigation, what bankruptcy, and what ruin! Or suppose that in this great mercantile empire, whose fleets cover the seas, the science of astronomy and the art of navigation were to perish. The shores of the whole world would be strewn with the wrecks of British ships. So it is in the spiritual world. The authority to act in the name of God once lost, souls wander and perish.

It is consistent with reason, and in perfect harmony with the complete organization of the Church of Christ, to believe that God will call all those who minister in the ordinance of the Gospel. If we look to Holy Writ, which we ardently profess to believe, we will find that it substantiates the above statement in every detail. Many instances are recorded of persons who have acted presumptuously in the name of the Lord, with the invariable result that they have been condemned in the very deed. Reflect for a moment upon the condition of King Saul after his usurpation of divine authority and after the spirit and power of his anointing was given to David. This miserable monarch resorted to every unlawful device (even to the aid of witches) in order to obtain influence and power again, but all of no avail. The curse brought on by his disobedience followed him to the day of his death. Consider also the examples of Uzza, Uzziah, and the seven sons of Sceva. They all attempted to arrogate the authority of God, with the result that swift punishment followed upon their presumptuous actions. On the other hand, whenever men have been called and authorized to act in a divine capacity, so far as any such instances have been recorded, their acts have always received the stamp of divine approval from our Heavenly Father.

When the Parliament of England makes a law, it appoints a living voice to administer that law; and that voice it endows with authority. Were the laws drafted by Parliament left to be administered by anyone who had such a notion, the British nation would break up in a month. Now, just as all British people form a secular nation, so all the followers of Christ form a holy nation. And just as to the secular nation Parliament has given a body of human law, and commissioned certain officers as administrators, so to the holy nation God has given divine laws and set apart men with divine authority to officiate in the sacred ordinances.

The ordinances of the Gospel, viz., baptism, confirmation of the Holy Ghost by the laying on of hands, the sacrament of the Lord's supper, marriage, etc., are not efficacious if administered by men who have arrogated unto themselves the right to officiate in things divine. It is true that men have assumed authority and have sought to ape the divine government, but their performances have been void and without power. Their ministrations have not been accompanied by the divine influence which makes man wise unto salvation

Their unauthorized acts will not secure the remission of sins or the gifts of the Holy Spirit, which are healings, tongues, prophecies, etc. The reason these blessings are no longer enjoyed in the professed Christian world is because the administration of the Gospel by their ministers have not been legal—"they have not been sent, yet they ran: God has not spoken to them, yet they prophesied." As a result, their uninspired system and unauthorized officials have wrought an honest but woefully misguided prejudice against the authority of heaven which has again been established on earth for the last time.

Jesus Christ said that all power was given Him in heaven and on earth. How was He to exert all the power that was intrusted to him? His life on this earth was measured by a very short space of time. My answer is that He chose twelve apostles and other seventy also, and ordained them with the authority of heaven, so that when He left this earth His power would continue. These officers thus endowed had the power to confer the same authority upon others. This they did, but the past history of the Christian church and the condition of it to-day convinces us that this authority conferred by the apostles was prostituted and taken from this earth. We are told distinctly that the legal officers of Christ's kingdom are apostles, prophets, evangelists, etc., and that they are placed in His Church "for the work of the ministry, the edifying of the body of Christ and the perfecting of the Saints." They do not choose themselves in that they "feel" or "experience" that they are called. Christ selects them and gives them power "to bind on earth and it will be bound in heaven; to loose on earth and it will be loosed in heaven." They are not qualified by study or the polish of seminaries, but God takes them as they are, and through their ordination they acquire the requisite qualifications. They are called of God, and thoroughly furnished "in every good word and work," and fully qualified to discharge any duties required of them.

The Apostle Paul wrote that "No man taketh this honor unto himself, but he that is called of God as was Aaron." Paul spoke of the honor or authority that men would arrogate. He gave us the key in the above to the whole situation, by which we can know a true servant of God. Now, what is this honor or authority? It is nothing more nor less than the power of God, delegated to men on the earth, by which they can act for the salvation of the human family, in the name of the Father, and the Son, and the Holy Ghost; and act legitimately. It is the selfsame power that has been given to the world to-day by ministering angels direct from the presence of our Eternal Father. It is the same binding and loosing power that was vested in the apostles of old by which they could baptize, confer the Holy Ghost, heal the sick, and cast out devils with the sanction and blessing of Almighty God. This authority was not to be assumed, but those who receive it are to be called "as was Aaron." And Aaron, as we well know, was called through the Prophet Moses, unto whom God spake and said, "Take thou unto thee Aaron thy brother that he may minister unto me in the priest's office." Aaron was called through a prophet of God by revelation. To simplify the words of St. Paul, then, they would read like this: No man taketh the honor or authority of preaching or administering the Gospel unto himself, but he that is called by God through a prophet. If God has His servants on this

earth to-day, and they must be called of God before they can act, then they must be called through a prophet. Amos says that the Lord does nothing except it be through His prophets.

The Latter-day Saints claim to possess the authority to officiate for God on this earth. I know that they have been called and appointed to it as Aaron was through a prophetic voice. They have not chosen themselves, neither have they come to it by violence or the usurper's arts. They have been chosen of God who knew their spirits before they took mortal bodies. They are a holy nation and divine priesthood, with all legal power to continue the work of the ministry, perfect the Saints, revolutionize, save, and bring the whole earth under the government of God.

THE EAST AFRICAN "ZION."

THE Zionists, or those Jews who are working for the establishing of an independent Jewish nation, have been offered by the British government a tract of land in East Africa for purposes of a Zionist settlement. As present conditions in Palestine are not opportune for a general gathering to that land, it is thought by some that the East African Colony would be a good thing. Three months ago a Commission was sent to East Africa to examine the country. Major A. S. Hill Gibbons, who had charge of this commission, returned to England last week, and in a conversation with a press representative gave the following account of the expedition, as printed in the *Liverpool Post and Mercury*:

"The Commission, consisting of Professor Kaiser, Dr. Wilbusch, and myself, arrived at Mombasa on January 12th, and on the following day proceeded up the Uganda line to Nakuru, the most convenient station from which to reach the Zionist Reserve, the nearest part of which was four days' march. On entering the country we first passed through a belt of dense primeval forest, and, rapidly ascending, entered an undulating region of grassy downs with small patches of forest at an altitude of from 7,000 to 8,000 feet. Six days out from Nakuru I formed a temporary camp, from which we sent back about half of the caravan for supplies. We then continued, working in different directions, and this involved much hard traveling over the Zion territory, where altogether we spent about seven weeks. The work we had in hand was to report upon the adaptability of the Reserve for the purposes of a white agricultural settlement, and also to suggest practicial and definite boundaries. The Reserve has an extent of some 5,000 square miles. It is about 95 miles long and 55 wide, about 45 miles running within 20 to 40 miles of the Uganda railway. There are no settled natives on the plateau, which was occupied some twenty-five years ago by a branch of the Masai tribe. The only white population at present consists of one colony of three Afrikanders. There is no healthier country in Africa than the spot offered by the government for the Zionists. It seems almost impossible to be ill there. It is an ideal region for white settlement, and children can be reared with perfect safety. There are no mosquitoes, and very fine pasture land abounds. Generally speaking, it is rather pastoral than arigricultural in character. Naturally, I cannot go into all the details of the question, which

must be reserved for my report. There is still much work to be done, for I have to prepare my map and arrange the data I have collected. The arguments for and against settlement must also be reserved for the present.

"During my former African expeditions I never experienced any difficulties with natives, but on this occasion our caravan was attacked by the Da-Nandi from the neighboring valley beyond the Elgeya encampment. Small hunting parties occasionally visit the Reserve plateau, while the Nandi, whose country is on the southern boundary, take every opportunity of robbing and pillaging. Just before I arrived they raided the Boer settlement I have already mentioned, and while the Commission was in the country, they twice descended upon the farms, afterwards escaping into the dense forest. Just after the rear of my caravan had emerged from a dense forest, a band of armed Nandi rushed out from the trees and fell upon my men. The porters became terror-stricken, and fled, abandoning their loads. But my head man, who had been with Stanley and Emin, stood his ground. He was severely wounded in the head, but managed to fell his opponent. After a somewhat anxious time relief came, and the robbers retired into the forest, but made off with a quantity of stores, and also much of my baggage which I had had in my former trans-African expedition. I was on ahead of my party during this attack. Owing to the proximity of the forest, these Nandi can watch until the white man is out of sight, then swoop upon the unguarded caravan. If this is allowed to continue, other natives will learn to follow the example set them, and no property of colonial settlers will be safe. One thing is certain, that an effective expedition will have to bring these people to their senses."

The Physical Resurrection of Christ.—The Rev. R. J. Campbell explains his belief in the literal resurrection of Christ in the following manner:

"Some people seem to have imagined that my assertion of belief in the physical resurrection of Christ, as the easiest way out of the difficulties surrounding the subject, ignored or discredited the recorded phenomena which seem impossible to a physical body. Not at all. In my judgment, modern thought will come back to the physical resurrection, because it will be found to be the one which best reconciles all the facts and not simply some of them. The more we understand about the nature of matter, the more does this probability become evident. If matter, as we are now told, represents the vibrations of force at a greater or less degree of intensity, considerable light is throw upon its possibilities. The wall before me, as I write, represents a combination of forces vibrating at such a rate that my body cannot pass through it. The atmosphere is just as much a combination of forces, but its rate of vibration permits me to move through it at my pleasure. Suppose, now, that the combination of forces which compose my physical frame were to be intensified or diminished in such a way as to alter greatly its rate of vibration, the air might become impassable or the wall might become as yielding as air. My body might seem to acquire new properties, or lose some of its old ones, and yet it would be the same body. I think it extremely probable that something of this kind took place in our Lord's resurrected body. It was the body which went into the tomb, but when reanimated it was reinforced, or newly energised, by the spiritual power He brought with Him."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 6, 1905.

EDITORIAL

TWO WONDERFUL RESTORATIONS.

THERE is a portrait of Dante painted upon the walls of the Bargello at Florence. "For many years it was supposed that the picture had utterly perished," writes Henry Van Dyke. "Men had heard of it, but no one living had ever seen it. But presently came an artist who was determined to find it again. He went into the palace where tradition said it had been painted. The room was used as a store-house for lumber and straw. The walls were covered with dirty whitewash. He had the heaps of rubbish carried away. Patiently and carefully he removed the whitewash from the wall. Lines and colors long hidden began to appear; and at last the grave, lofty, noble face of the great poet looked out again upon the world of light."

That indeed was a strange discovery, a wonderful restoration, yet not nearly so strange or wonderful as a restoration which God has performed in our day and time.

"God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets," did at length reveal Himself more perfectly through His Son Jesus Christ, who came to show to mankind the Father's will, His divine nature and attributes, and also His glorious personality, for the Son was in the "express image" of His Father's person.

But this glorious manifestation of God, this beautiful picture of the Father, did not remain long unobscured to the gaze of the beholder. The rubbish of pagan philosophy and superstitious dogma which the enemy to God heaped around His image, soon hid it from view, and in time it was lost altogether. All that was left was an account of the picture, written by those who had seen it; but men began to doubt the authenticity of this account even. That which is before men's eyes is easier to believe than that which is not seen. The rubbish hid the true picture of God, and so men thought the ungainly litter heap was God, and therefore worshiped it as such.

But the time came when the accumulated debris was to be removed, and the picture was to be revealed again in all its pristine beauty. In the early spring of the year 1820, the boy Joseph Smith went into the woods of western New York State, and there in the solitudes of the forest he offered up his prayer to God. Then it was that a glorious vision burst upon his view, and in the glory of the light which shone around him, appeared two personages, whose

brightness and glory defy all discription, and yet they were personages of body in form like unto that of man's. One of them spoke unto the boy, and, calling him by name, said, pointing to the other, "*This is my beloved Son, hear Him!*"

These beings were the Eternal Father and His Son Jesus Christ. Once more they stood revealed in the splendor of perfected, glorified, manly form. The rubbish of the ages dropped from the canvas, and the picture was once more unveiled to the world.

"In olden days, amid the Roman Forum, there was a little brooklet, called the girl's fountain, which sang merrily as it broke into the light and passed on its way toward the yellow Tiber. For centuries, however, it was lost sight of; not that it had ceased to exist, but it had become covered and almost choked by tons of rubbish, accumulated thickly on the spot, as the proud city was subjected to repeated and ruthless violence at the hands of many spoilers. But when, in recent years, the debris was removed, that fountain, so long choked and hindered, freed from all restraints, again took up its song and recommenced its useful ministry."

Likewise, in olden days, when the Roman power ruled the nations of the earth, there came into the world the Gospel of Jesus Christ. For a few years its crystal waters quenched the thirst of the traveler, and it was as a "well of water springing up into everlasting life" to all those who drank of it. But then came the spoiler, the persecutor, and the destroyer, and the debris of the ruin which he wrought fell into the water, and the enemy of the truth sowed tares which sprang up and chocked the water's flow—the Gospel of life and salvation.

For centuries the stream lay thus covered up, and there was very little of the water of life to be seen. Those who were satisfied with something other than the genuine, said it had been done away because no longer needed. They had a book which gave an account of the water which came from the original spring, and they said that all essential purposes were served by simply reading the book. Yet there were many who longed for the water itself, and were not satisfied with a mere account of it.

And so it came to pass that in the Lord's due time the rubbish was removed and the spring was cleaned out—or in other words, the Gospel of Jesus Christ was restored again to earth in all its former beauty and power. The Church of Christ was again set up on earth April 6, 1830, through the instrumentality of the Prophet Joseph Smith. The heavens were again opened, and the revelations of God were again given to man. The Gospel of the kingdom is preached by the Elders of this Church, the authority of God is administered, and the invitation is extended to all to come and drink of the water of life, the living, soul-satisfying water of which Christ said, "Whoso drinketh of the water that I shall give him, shall never thirst."

N. A.

A NEW supply of Sunday School Outlines has arrived, and orders may now be filled.

THE following amounts have been received for the Joseph and Hyrum Smith Memorial Fund: £2 from Sister Sarah Everard, of London; £1 6s. 3d.

from the Grimsby branch of the Grimsby conference; 2s. from the Nottingham conference.

THE Norwich semi-annual conference of the Latter-day Saints will be held in the Gordon Hall, Duke Street, Sunday, April 16, services commencing at 10 a.m., 2:30 and 6:30 p.m.

"BISHOP WILBERFORCE," says an exchange, "speaking at the Church House, Westminster, the other day, told an amusing story of the Bishop of Mashonaland, who vanquished three lions by reading aloud to them the Thirty-nine Articles. On arriving at the Article of Justification by Faith, he said the lions turned tail and fled." No wonder.

"WHY IS IT?" the article by President Hugh J. Cannon, which appeared in the STAR some time ago, has been printed in tract form. It makes four pages, and will be an excellent tract to place in the hands of hesitating people, who know something of the Gospel, but are in doubt as to its truth. If such people will set themselves to answering the many questions therein asked, they must necessarily come much nearer to the truth of what is known to them by the name of "Mormonism."

FROM THE MISSION FIELD.

New Church Members at Hanley.—The Elders laboring at Hanley, Nottingham conference, report a baptismal service recently held at the Public Baths, Hanley, wherein three souls were added to the Church. A district meeting held in the Temperance Hall was well attended by Saints and friends.

New Branches in Scotland.—President Stewart Eccles writes from Glasgow that the work of the Lord in Scotland is prospering, and the Elders are meeting with encouraging success. Branches have recently been organized at Cambuslang and at Kilmarnock. A Sunday school has also been organized at Darvel.

Baptisms at Leigh.—President John W. Gibson of the Manchester conference, sends us the following:

"Just a word to say that our efforts to spread the truth in this part of the Lord's vineyard are meeting with success.

"On March 31st, 1905, we held a baptismal service at the Leigh Public Baths, fourteen honest souls entering the covenant, Elders Luke H. Crawshaw and Lester H. Bramwell officiating.

"A short service was held prior to the baptism, at which the ordinance was fully explained, and at the close of the meeting those who had been baptized were confirmed members of the Church. A good spirit prevailed, and an enjoyable time was experienced by all present."

Baptisms and Concert at London.—Between the afternoon and evening meetings of the London conference, April 2nd, 1905, there was a baptismal service held, at which eleven were added to the Church, Elders Hyrum

Groesbeck Jr., and Imri B. Needham officiating in the ordinance. There were about one hundred present at the meeting, who were much impressed with what they saw and heard.

On Friday evening, March 31st, 1905, a very successful concert was rendered by the following artists, representing Utah talent with one exception: Miss Nannie Tout, Miss Arvilla Clark, Miss Mattie Read, Miss Eva Starling, Miss Grace Tout, Miss Maggie Tout, Miss Hazel Tout, Mr. Edwin F. Tout, and Mr. Willard J. Andelin. The hall was well filled, mostly with strangers.

The Mexican Mission.—A correspondent to the *Deseret News* gives an account of a conference of Saints held in the city of Cuernavaca, Mexico, on February 18th and 19th, 1905. Among other items of interest the report says:

"During our two days' worship, six general meetings and a meeting of the Priesthood and a Relief society gathering were held, after which baptisms were attended to. A social program was rendered in the evening. Fourteen preaching meetings were held by Elders and Saints on the way to and from conference. Fifteen baptisms were reported during the last three months. There were in attendance at conference President Talma E. Pomeroy, six Elders, and about one hundred and twenty-five natives, mostly Saints. Encouraging reports were given. The doctrines of the Gospel were interestingly proclaimed; the Book of Mormon was earnestly maintained and forcibly proclaimed as being the true history of the American Indian nations and as containing the fulness of the Gospel of Jesus Christ as taught to their ancestors by Christ Himself and the Prophets of God who dwelt among them. A good spirit prevailed, and the native Saints were strengthened in their faith of the redemption of the remnant of the seed of Joseph, through the Gospel restored to the Gentiles and brought to them in these latter days in answer to the prayers of their forefathers."

THE LONDON CONFERENCE.

At the London semi-annual conference, held April 2, 1905, in the Finsbury Town Hall, London, there were present President Heber J. Grant of the European mission, President Heber J. Burgon of the Irish conference, Elder Webb of the Norwich conference, President Jesse W. Hoopes and twenty-five traveling Elders of the London conference.

The conference was opened at eleven o'clock by President Hoopes welcoming the Saints and presenting the general authorities of the Church, the presidents of the mission and conference, and traveling Elders, who were unanimously sustained. The clerk then read the statistical report of the conference. Elder Needham bore testimony. Elder Shorten spoke on the subject of worship, and Elder Beesley spoke of the good spirit that always accompanies the Saints in their gatherings, whether in Zion or among the nations of the world. Elder Burgon expressed his pleasure in meeting with the Saints, and bore a faithful testimony to the truth.

President Grant occupied the remainder of the time in testifying of his knowledge of the work, and that the character of the Latter-day Saints is above reproach, although the world think differently.

At the afternoon meeting Elder Richardson spoke upon the blessings which the Gospel was bringing into the world. Elder Freebairn spoke upon the apostacy. Elder Frewin occupied a short time in speaking on the need of revelation in all ages of the world.

President Grant drew the attention of the people to the fact that very few in the world are giving the Latter-day Saints a hearing; but this is only a fulfillment of Scriptures. He spoke of the two great spirits in the world, the one of getting all and the other of giving all. The last is the spirit of the Latter-day Saints, for they know they have the true Gospel. It is for the people of the world, and they must freely give it unto them. Although the world rejects the Latter-day Saints, they are the only people who believe in direct relevation. He bore a strong testimony that he knew by experience that the Gospel taught by the Latter-day Saints is true, and that the Saints may also know this for themselves by doing the will of their Father in heaven.

At the evening meeting Elder Shipp spoke upon the birth of the water and the Spirit. Elder Groesbeck spoke upon the operations of the Holy Ghost. Elder Willis bore a faithful testimony, and admonished the Saints to live the Word of Wisdom.

President Grant said it seemed to him that with so many Elders in the field, and with such an organization as the Church has, it should demand an investigation. With all this, and the distributing of many thousands of tracts, we cannot get out over three hundred or four hundred to hear the true Gospel; but on the other hand, if we would start a revival or preach belief alone, we could get many thousands to come and hear us. That so few come out is no proof that we have not the truth. He also spoke upon the Book of Mormon, and gave his reasons for believing it to be a divine book. He finished by bearing a very strong testimony to the divinity of the work of the Lord.

The meetings were very well attended by the Saints and friends. There was a fine spirit present. At each meeting solos, duets, and quartets were rendered by the Tout family and Willard J. Andelin.

HYRUM GROESBECK JR., Clerk of Conference.

PRESIDENT JOSEPH F. SMITH ON REVELATION.

[THE readers of the STAR may have seen about ten days ago in the English papers a paragraph sent by cable from New York, stating that President Joseph F. Smith of the "Mormon" Church had been making some wonderful statements in a sermon which he had preached in the Tabernacle, Salt Lake City. The statement was made that President Smith had contradicted that which he had said before the Senate committee at Washington. According to this report, President Smith, at Washington, had denied having received any revelation from God, while in this sermon at Salt Lake he had stated quite the contrary—his object being to deceive the Senate committee. As usual when the Latter-day Saints are concerned, a lie travels round the world by the electric current, long before the truth can be set into type, printed, and sent by the mails. We have received copies of the *Deseret News* of March 20, 1905, wherein there is a verbatim report of President Smith's discourse,

delivered in the Assembly Hall, March 19th, at the quarterly conference of the Salt Lake Stake of Zion. It is here presented in full, and we commend it to every reader.—Ed.]

I feel very grateful to the Lord and to my brethren who have spoken here for the kindly feeling that they have expressed toward me, a humble fellow servant; and I desire to bear my testimony of the lives and labors and purity of life and character of the men whom we have heard this afternoon from this stand. I have known them, as it has been stated by them with reference to myself, ever since we were boys together; and I have always known from the beginning until now that they were men who possessed in their souls the spirit of the living God. I need scarcely to say this, because you know yourselves these men, and have heard them often. You have heard them bear testimony to the divine mission of the Prophet Joseph Smith, to the divine mission of our Lord and Savior, Jesus Christ, to the great and glorious truth that God has revealed Himself from the heavens again in these latter days, through the instrumentalities which He has chosen as a means of restoring His Gospel in this generation in its fulness and power, and the Priesthood of God, which has authority, divine and effective, from God to man. And you have known them. Their lives are an open book to the Latter-day Saints, and to all men who have had anything to do with them or who have had any dealings with them, or who have ever heard of them. They are men of truth, men of honor, and men of God; and, as has been said by President Lyman, they have never had to be whitewashed, nor cleansed, nor anything covered up in their lives. As I said before, throughout their lives their whole course and conduct has been open to their associates and to all the Church, and they are known.

Now with reference to the principle and doctrine of revelation, it may be proper for me to say a few words on this subject while I am on my feet. For me to say—which was the very end that my critics and my inquisitors were endeavoring to get me to say, in order that I might be led into that trap which they had made for me—to say that God had given to me a revelation upon some new doctrine, or theory, or principle, or precept, or anything to be written, to be observed or handed down as a guide to the Church, would have been untrue. I could not have said that, for He has not done this. But has God revealed to me His mind and His will? Has He made manifest to me a knowledge of His truth by and through the spirit of revelation? Did you ever hear of my denying that? No; no man has ever heard me deny that.

When I was first baptized as a little child, right up here at the junction of East Temple and North Temple streets, where City creek then ran, but where it is now covered and obliterated—when I was first baptized into the Church of Jesus Christ of Latter-day Saints, God Almighty revealed to me that I had done an act which He approved; I received then and there a revelation from Almighty God, that has been with me like a well of living water, springing up unto everlasting life in me, which has always been a stay and a staff to me. God Almighty revealed to me that Joseph Smith was a Prophet of God, that his message was divine, that he was raised up by the power of the Almighty to lay the foundations of this great latter-day work. The Lord Almighty has revealed to me the truth that he sealed his testimony with his blood

that he was true to the end, as was the Son of God, true until He cried, "It is enough!" upon the cross. The Lord Almighty has revealed to me in terms that are unmistakable and that are undeniable that Brigham Young succeeded lawfully and divinely to the presidency of the Church of Jesus Christ of Latter-day Saints by the will of the Almighty. I would not be without that revelation for all the gold and wealth of the world. The Lord revealed to me in terms that cannot be mistaken, by me at least, that John Taylor was inspired of the Lord and was a Prophet of God, and was the lawful and divine successor in the Priesthood and presidency of the Church of Jesus Christ of Latter-day Saints to Brigham Young. The Lord revealed to me that Wilford Woodruff lawfully and divinely succeeded John Taylor, that Lorenzo Snow lawfully and divinely followed Wilford Woodruff. I leave to you to say whether the Lord willed, and whether it is lawful and right, that I should be in the position in which God has suffered me to be placed. I shall not be my own judge, I shall not judge myself with reference to this position. It is enough for me to live, or try to live, according to the light that I possess and the intelligence that God has given me, so that when the Almighty desires or wills to make known His purpose or His law through me, that I shall be worthy as an instrument to receive His word and give it to those to whom it is intended and unto whom it belongs.

You need never fear, my brethren and sisters, if you do not receive any very great or marvelous manifestation, or if you do not receive any very wonderful revelations from heaven, if you will only live so that God can reveal Himself to you if He will. You will be all right, you will have nothing to fear, you will have nothing lacking, so far as you are concerned, if you are in a position to receive the will of God whenever He is ready or desires to make it manifest to you. That is enough. And then God will only reveal to you that which is necessary for your development, for your growth and advancement in the knowledge of the truth.

The Lord Almighty has revealed to me many things for my own guidance, to assist me in the discharge of my duty, as an Elder in the Church, as a High Priest in the Church, as an Apostle, one of the Twelve Apostles in the Church of Jesus Christ of Latter-day Saints. And I fervently believe that God has manifested to me in my present capacity, many glorious things, many principles, and oftentimes much more wisdom than is inherent in myself; and I believe that He will continue to do so as long as I am receptive, as long as I am in a position to hear when He speaks, to listen when He calls, and to receive when He gives to me that which He desires.

Did you ever hear of a good man, an honest man, a man who was virtuous, and who was noble and upright, with whom Satan was well pleased? Did you ever hear of a Saint or of a servant of God who received the enconiums and praises of the father of lies? I don't think you have, and do not think you will. The devil generally lies about the good, the honest, and the upright, and when he speaks of them at all he speaks of them to defame them, to belittle them, and to make them appear contemptible to the world. He does not speak in a way to give them honor or to establish them in the confidence of mankind. Not at all. That is not the mission of the destroyer, of the enemy of all righteousness. His mission is to destroy them. You need not

fear when men say all manner of evil against you falsely, when they call you, as they called the Master, the friend of Beelzebub, the friend of publicans and sinners and associates of the wicked, unjust, and ungodly in the world. You need not wonder at that. As the Master Himself has stated, if they have called Him thus, if they have spoken of Him in this way, if they have treated the Master of the house in this way, will they not also treat those that are of the house in a like manner?

In my mind, one of the strongest things, one of the strongest evidences that appeals to judgment and understanding, of the divine mission that we are engaged in, is that those who are evilly disposed, those who love and make a lie, those whose mission seems to be to blacken the character of their fellow beings, to speak no good but all the ill they can of them, that such characters as these are arrayed against the people of the Church of Jesus Christ of Latter-day Saints. That is evidence enough to me that God is here, that the Lord is with His people, that His truth is here and that it is not dead but living.

I do not fear to be judged by my friends. I have no fear or hesitancy to be judged by the impartial and just; but most men rather object to being judged by their enemies. I hardly think that any of us would be willing to submit to the judgment of our enemies, of those who delight to see us destroyed from off the earth. But we are willing to submit to the judgment of God, because He is just. We are willing to submit to the judgment of righteous men. Whether they are particularly friendly to us or not, it matters little. Are they righteous, are they just, are they impartial, will they render a just judgment? If they will, we are willing to submit to their judgment; we are not afraid of it.

From time to time there will be anti-Christs rise up amongst us; there will be apostates rise up in our midst, men that have vitiated their lives, men that have corrupted themselves, and so far departed from the light and from the truth that they can no longer bear the light nor the righteousness of God and of His truth; and when it comes to a certain point they will raise their hydra heads, and will have to be disfellowshipped. You need not be surprised at it; it has always been so, and it will be so again, from time to time. It will be repeated, but God will deal with them, and not us. We will not fellowship the ungodly. We will not fellowship anti-Christ. We will not fellowship those who raise their hand against God and against the holy Priesthood that He has restored to the earth, and we have a right to say that we will not fellowship such. Do we interfere with the liberty of their speech? Not in the least. We give them more liberty by withdrawing from them the hand of fellowship; for while a man is connected with a society, while he holds a standing and association with them he is under more or less restraint; but to cut him loose and let him drift, let him go, gives him the utmost liberty of speech and conduct. No man has ever been curtailed of his liberty by the Church. No man's mouth has been sealed by the Priesthood. I am a free man; I have chosen my course myself. It is the course that is most pleasant to me. Every individual has the same privilege and liberty to choose the course that he intends or desires to take, and no man shall gainsay his right. He has the right to do it, the Lord knows that, and He wants no man asso-

ciated with His work in the earth that does not give his soul to it, his heart to it, his sympathies, and his whole heart for the accomplishment of His will in the earth. We will leave others to God, but let us keep ourselves pure and unspotted before God and all men, and keep and observe in our lives the principles of the Gospel of truth, which we have espoused, which is my prayer, in the name of Jesus Christ. Amen.

THE CASTLE IN SPAIN.

In the midst of the gloaming,
While soft dripped the rain,
His thoughts fell to building
That castle in Spain;
And bright shone the vision
With mystical glow—
When sounded a whisper:
"Wake! Enter and know!"

Ah, the court and the turrets
He looked on with joy
Was only the farmhouse
He loved when a boy;
And the princess who dwelt there
For aye as his bride
Was she who a decade
Had leaned at His side!

And the wine that he ordered
His cup-server bring
Was a draft from the faithful
Old pasture-lot spring;
And the wealth of the Indus
That decked his abode
Was two darling faces
A trundle-bed showed!

While the music that quivered
And thrilled through the keep
Was a mother-voice singing
These children to sleep.
Thus there in the gloaming,
As soft dripped the rain,
He found he had entered
His castle in Spain.

EDWIN L. SABIN.

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